# PULPIT POLEMICS.

A Wet and Gloomy Day of Rest and How It Was Spent.

THE CATHOLIC CATHEDRAL.

Celebration of the Festival of the Immaculate Conception of the Mother of God.

JOURNALISM AND JOURNALISTS.

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# MURDER AND HANGING.

Sermon by the Rev. O. B. Frothingham on the Penalties of Crime and on Mercy and Justice.

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ANGELIC THEOLOGY.

A Canadian Clergyman on a Celestial Study of Redemption.

ST. PATRICK'S CATHEDRAL

The Festival of the Immaculate Conceptory of the Dogma-Her Power of Intercession-The Ideal of True Woman. od-Sermon by the Rev. Father McNamee.

The throng of worshippers at the Cathedral yesterday morning was unusually large in spite of the rain which poured from the clouds with unremitting violence. The ceremonies were of a specially imposing and solemn character, in commemoration of the Immaculate Conception of the Virgin Mary, the. festival in honor of which peculiar belief of the Catholic Church is always celebrated with extraordinary pomp and splendor since first it became formally recognized as one of the fixed articles of faith.

AT THE HIGH MASS in the morning the Very Reverend Archbishop was present, but did not assist in the celebration. The music was even better in selection and execution than it has been here found to have been in the past, and the sublime harmonies of Torente hited the soul upward almost to the feet of the imaginary throne to which rolled the gray smoke of the burning in use, only to be let softly down from the beight of its exaltation by the gentle ministrations of Mine. The voices were very good in clearness and mellowness, and the strong tones of the organ imparted to them the impression of weak, trusting spirits, chinging to something greater and nobler than they whose beneficent and mighty support remained with them through all the struggles and travall of alternately doubting and believing worship. So in the ritual of music, in sweeter accents and with more impressive effect, it may be said that the longings, prayers, sorrows and joys of thousands are poured into the immortal ear by one grand, selemn volume, that holds the heart en-tranced and obedient through all its expressive

tranced and obedient through all its expressive strains.

"DOMINE DEUS,"

a duetto, was sung by Mr. Rider as tenor and Mr. Breles as bass. Just before the sermon the "Veni Creata," by Mine, with its splended sweep of Strength and mercy and sweetness, was sung by Mrs. Unger. At the offertory the "Ave Maris," by Mercadante, was well rendered by Madame Chome. The chorus of thirty voices assisted.

The spectacle of the mass yesterday was most touching and exalting. The service of the vespers was also, conformably to the occasion, peculiarly solemn and impressive.

The sermon of the day was preached by the Rev. Pather McKamee, who, after announcing his text.—"Hallit full of grace! the Lord is with thee; blessed art thou among women!"—said:—FATHER MCNAMES'S SERMON.

It is my privilege, beloved brethren, to speak to you to-day on a lestival which of almost all others of the year is now the dearest to the heart of every Catholic—viz., the festival of "the Immaculate Conception of the Mother of God." It is a dogma of Catholic faith that all men are concerned in what is called original son, or that at the very first moment of their conception they bear upon their sonis that stain of guilt which is the inheritance of man since the fail of our first parents. When

when

THE COUNCIL OF TRENT,

by a solemn decree, was making this doctrine
obligatory on the children of the Church, many of
the Fathers there assembled demanded that by a
directly opposite decree the Mother of God would
be deciared an exception to the general rule; that
she was conceived free from stain. But although
the majority were in layor, they deemed it sufficient
at the time to say that it was not the intention of
the Council when treating of original sin to include
the holy and immaculate Virgin Mary, the Mother
of God, in the category. Years had passed away,
almost each succeeding pointin adding something,
which caused the belief to grow stronger that God
had not permitted her whom He intended to be
His Mother ever to be, even for a moment, displeasing to His sight, and, consequently, had not permitled her to contract the stain of original sin.

CLEMENT THE ELEVENTH,

ing to His sight, and consequently, had not permitted her to contract the stain of original sin.

CLEMENT THE ELEVENTH,
in the year 1708, ordered the Feast of the Immaculate Conception to be in the future observed and kept like any other festival of piecept. In the year 1742 Benedict XIV. gave to the feast new privileges. Gregory XVI. permitted the title of the "Immaculate Conception" to be added to the name of Mary in the preface to the mass, and also permitted her in the Litany to be invoked as queen, conceived without sin; and, finally, Plus IX., the filustrious Pontiff who now occupies the Chair of St. Peter, after receiving communications from 50 prelates from different parts of the world demanding the definition of the festival, in the year 1834, in the presence of fifty-three cardinals and over one hundred and fifty bishops, explained, ex cathedra, that article of faith which is now binding upon every Catholic, as exempting our Holy Mother from the stain of original sin. By this decision

THE CHURCH OF GOD SETILED ALL DISPUTE.

It went further, and explained the meaning of that text, "He shall be born of a woman who shall crush the serpent's nead," If she bore the stain of original sin she would cease to be the enemy of Satan or the serpent, and would become instead his friend and servant. She would not afterwards be found an object of reverence for an archangel, nor would she deserve to be called "full of grace." She would not have been bleased among women, nor could she ever have uttered to herself those memorable words, "Behold, henceforth all generations shall call me blessed." But all these things God, 4a His insorntable designs, revealed, in order that the His Holy Mother might be given that honor which so justly belongs to her. The doctrine of the Immaculate Conception is sometimes.

A STUMBLING BLOCK TO THE UNBELLIVER

A STUMBLING BLOCK TO THE UNBELIEVER A STUMBLING BLOCK TO THE UNBELLEVER of modern times in the same manner as is every other revealed truth which, in his sitty, absurd presumption, he cannot understand. But to the Catholic, to the man of faith, it is clear and intelligible, and the definition of the Church only lays upon us an article of belief which the justincts of our devotion had long made a real part. The precious blood that was to pay the price of salvation was to be gotten from the heart of Mary, and by a strange miracle of anticipation the virtue of that precious blood yet unformed hindered the heart of Mary from coming under the ban of sin. In secret it effected the Immaculate Conception—a work which may be compared to that of Calvary itself in greatness. It opened heaven and drew down upon

the earth an abundance of grace beside which that of the preceding four thousand years was but as a drop to the ocean. The Church believes her to be TRE TRULY CHOSEN ONE OF GOD.

among all the creatures of heaven and carth the most sanctified. We may ascend in thought through the different ranks of angels and saints who stand before the throne of God, and, bright and glorious as they are, they are far surpassed in dignity and sweetness and love by her who bears the title of Mother of God. How truly, then, could the angel address her in the words of this day's gospel. "Hail, full of grace: the Lord is with thee; blessed art thou among women!"

address her in the words of this day's gospel, "Hail, inli of grace' the Lord is with thee; blessed art thou among women!"

THE CONTRAST—TREE AND FALSE WOMANHOOD, She was blessed among women because predestined from all eternity to be the mother of the Saviour; because she was the chosen one for whom the holy patriarcies and prophets of old had so long signed and prayed; because, as first through woman malediction and sin entered into the earth, so through her were introduced that benediction and fruit of life which destroyed sin; because if Eve was mother of death and the dying, Mary was mother of life and the living; if Eve brought tears and miseries, Mary brought joy and the treasures of grace. Blessed was she among women, because possessed of those beautiful virtues which adorn the soul more than all others. In her virginity the most spotiess, in her charity the most fervent, in her prayer and centemplation the most sublime, she is presented to us as the interior of pietry, the form of morality, the splendor of virtues,

THE VERY IDEAL OF A SPIRITUAL LIFE.

In joy and confidence, therefore, can we offer our tributes of praise and veneration and implore the intercession of our Mother Mary. From that eminence of glory to which she is raised by her Son she will look down with compassion on us, her chaidren, who glory in being placed under her special protection. Especially on this day let us unite our hearts and our voices in the prayer for intercession, and let it ascend with the clouds of incense, which, from thousands of altars rise leavenward. God will hearken to that prayer and faithful chisten of Mary while here below and to possess for all eternity the joy of the blessed in heaven.

THE CHURCH OF THE DIVINE PATERNITY.

THE CHURCH OF THE DIVINE PATERNITY. Dr. Chapin on the Revelation of Man in Christ-A Last Tribute to the Dead Philosopher.

The Church of the Divine Paternity, on Fifth avenue, corner Forty-fifth street, was filled by an un-usually large audience yesterday, gathered in part, the occasion of Mr. Greeley's death, but mainly to hear what Dr. Chapin might have further to say regarding the lesson of the life of THE DEPARTED PHILOSOPHER.

The foral decorations and the sombre folds of monraing drapery remain as they were at the funeral. The deserted pew is still hung with black, and the lyre, with its broken string, still leans mutely against the wail. The American with its silken folds entwined by black serge is still displayed over the main entrance to the church; gorgeous banks and arches and wreaths of flowers still bedeck the pulpit, and the preacher's form while he imparted the leason of the day was still spanned by the flowery arch with the inscription, "I know that my Re-

Dr. Chapin took his text from the twenty-fifth verse of the second chapter of John-"And needed not that any should testify of man, for he knew what was in man." The reverend gentleman said that, as appropriate to the Advent season he had last Sunday spoken in regard to Christ as a revelation of God tu man, on the present occasion he would consider him as

A REVELATION OF MAN in God. He was followed by immense multitudes, was the object of the most enthusiastic demonstrations, treated the sick, passed days o' mish in the lonesome wilderness and on the start, and everywhere received the hosannas of chose whom he succoved, beirended or entranced with his teachings. Christ was not unpopular; indeed, he

There were many, doubtless, attracted to Him by the impuise of the moment, and there were many who had been especially touched by His acts of goodness—the beggar whom life had succored, the leper from whose form He had driven away fool disease, the billud whose eyes He had opened, the leper from whose form He had driven away fool these acts the billud whose eyes He had opened, the the bumbied heart whom He had driven away fool there is the bumbied heart whom He had driven away fool others leoked upon Him as a great political leader, a king. He discouraged these latter, and it was doubtless the reaction growing out of His requisit of political honors, as well as the animosity of the Serthes and Pharisecs, that led to His trial and crucifixion. The working of miracles by Christ for the good of men is symbolized also by the working of His Spirit upon the mental organizations of men. The anstopping of deaf ears and the unclosing of bilind eyes were symbolical of the religious light and iessons that He poured upon the souls and spirits of the people.

"The principle of the people."

"The principle of the people."

"The principle of the work of the people of the people of the people."

"The principle of the principle of the people."

"The principle of the people."

Discourse by the Rev. W. T. Clarke on "Journalism and Journalists"-The Work of Greeley's Life.

"Journalism and Journalists" was the subject of a discourse by the Rev. W. T. Clarke at Unity chapel, 128th street, last evening. The speaker began by referring to the rise and growth of the newspaper as a form of literature and means of influence in modern times. It took two hundred years to invent a newspaper after the art of printing had come into use. The first newspaper, which appeared in Italy in the sixteenth centuary, bore about the same resemblance to the HERALD, that enlivens our breakfast-table with reports from the whole world, as an Indian canoe bears to a modern steamship equipped with every comfort and art and carrying a population across the ocean.

THE FIRST ENGLISH NEWSPAPER THE FIRST ENGLISH NEWSPAPER

WAS Published about the year 1637. The settlers of New England started a printing press at Cambridge in less than ten years after the settlement of Boston; but when an enterprising Yankee proposed to enlighten Bostonians by printing the news of the day on a single sheet, in 1690, the General Court interposed its authority and Sup-

pressed the innovation. There was no telling what might come of letting everybody know what anybody did. The old divines doubtless regarded the sheet as the device of the devil. Fourteen years afterward public sentiment had so far adanced as to permit the publication of the News Letter, a weekly, printed on two sides of a single small sheet of brown paper, with two columns to the page, with news from New York a week old; and its latest

columns to the page, with news from New York a week old; and its latest general intributed by the contemptation of the contemptation of

ing library; it is the only Bible that half our people ever look at; one of our great dailies is a cyclopedia of current intelligence. It contains, besides the general news, in which everybody has an interest, something of special interest to every class. The buyer and seller, the merchant and mechanic and manufacturer, the artist, the musician, the pleasure-seeker, the professional man and woman of fashion have each a place at its banquet of dainties. It is geography, mechanics, literature, poetry and invention and enterprise. It is many-sided as the manifoid life out of which it springs and to which it ministers. It is moral, because

THE PREPOMINATING ELEMENTS OF LIFE are wholesome, helpful and humane. The current sets towards virtue. The lecturer contended that the general inducate of the press is beneficial and improving. It exposes vice; but it is the vice that ought to shock, not the exposure of it. The fear of discovery deters thousands from acts they might otherwise commit. The introduction of gas into London was opposed on the ground that it would enable rogues to steal more easily, but it diminished crime forty per cent by multiplying the means of its discovery and detection. The newspaper less daying it hat the darkest recesses of our modern life, and vice shrinks from its blazing illunination. A newspaper broke the Ring with its lightning flash of light, and a newspaper has shot a ray of hope

illun. ination. A newspaper broke the Ring with its lightning flash of light, and a newspaper has shot a ray of hope

INTO THE MADHOUSE,

It is the scandal and not the publication of it that should ill us with indignation and sorrow. There is something awful in this omnipresence of the press which holds every man in full survey and chronicies every departure from the line of rectitude, and where people appreciate the fact that they live in the full blize of this terrible publicity they will be advaid to do wrong. The enterprise of the press is one of the marvels of our age, and the splendid achievement of one of our papers in liting the curtain that has concealed the heart of a Continent is a mere spurt of the tremendous organized energy which ransacks the world for intelligence and turns the globe into

A VAST WHISPICHING GALLERY
where every word and act of slightest account registers itself every night, to be read by millions in the morning's sunight. The newspaper has fauits. It is too often reckless and vituperative. It represents the lower rather than the higher currents of thought and feeling. It writes down instead of writing out. Its opinions are often crude, its reports unwerified, its criticisms unjust, its attacks on persons abusive. The se are imperfections to be corrected and fauits to be outgrown. The public sentiment that the newspaper has educated will educate the paper in its turn. The professions react on each other centinually and the improvement of one is the excellence of all. A hetter educated class of journalists is the hope of the craft. The two great journalists of America, both young together, both rivats for public layor, both grandly successful in different ways, and both leaving

that no others can ever fill, and within a few months of each other—James Gordon Bennett and Horace Greeley—stand for two radically different types of journaism. Mr. Bennett made the model American newspaper; he lifted reporting to an art; he developed the collection and arrangement of intelligence from all parts of the world into a business and a science. The Herala is the daily confessional of mankind. It gives us what it supposes to be facts, and leaves us to draw our conclusions. Some of its editorials are admired, Mr. Bennett made the newspaper an institution. Mr. Greeley made the American journal. The Tribune contains news, but it has always been the vehicle of opinion—the organ through which a man of immense personal force and intense personal conviction has found utterance.

BLEECKER STREET UNIVERSALIST CHURCH. A Lesson from Horace Greeley's Life-Patience in Well Doing-The Good Alone are Great-Discourse by Rev. E. C. Sweetser.

The Universalist church corner of Bleecker and Downing streets was tolerably crowded vesterday at the morning service by an appreciative congre gation. The Rev. E. C. Sweetser preached an effective discourse on the subject, "Patience in Well Doing," which he looked upon as the hidden motto of the great journalist whose late demise was so universally felt, and, furthermore, stated that the whole gist of his discourse would be

A LESSON CULLED FROM HORACE GREELRY'S LIFE. The reverend gentleman chose his text from St. Paul's Epistle to the Galatians vi., 9-"Let us not be weary in well doing, for in due season we shall stating that St. Paul always aimed at real objects, and never wasted words in beating against the air, and the text chosen was an example of his simple and direct style.

WEARINESS IN WELL DOING is a prevalent evil and a great hindrance to the progress of the truth. One man who becomes weary in well doing is harder for Christ to deal with than three men who never have done well at all. A raw recruit is better than a trained deserter.

weary of well doing. First, an increase of worldliness entering into a man's heart and crowding out his zeal for good works. Second, the frequency of disappointments which men meets with in doing When they do good they expect some good to result immediately therefrom, and because no such good results are at once apparent they become discouraged and give up trying. Both of these causes are met by the principle expressed in the words, "Whatsoever a man soweth that shall he reap." St. Paul regards all moral actions as so much seed sown in the ground. He who sows the seed of selfishness shall reap a harvest of spirit-

reap." St. Paul regards all moral actions as so much seed sown in the ground. He who sows the seed of selfishness shall reap a harvest of spiritual death, but he who sows for the spirit will of the spirit find everlasting life. No good deed is done in vain. The good man sows the seeds of love, which will spring up as rapidly as Jonas' gourd, giving him comiort as he tolis; but part of it is like the seed of the century plant, which will not even blossom for one hundred years, but it will blossom, and he who waits with patience for it shall enjoy it on the day thereof.

Referring to the late lamented Horace Greeley the reverend lecturer went on to say that every life of well doing in Fully rewarded with an abundant harvest. Sometimes this harvest is unseen by the world and only known to him who gathers it. Men live in humble circumstances, doing good in unseen ways and gathering their sheaves in secret; but sometimes it happens that a man is given to us whose opportunities are more extensive, whose life is public, who sows before the eyes of all the world by virtue of the place he holds, and whose reaping is a thing of equal note; and when such a man sows for the Spirit day after day and year after year, never growing weary in well doing, we ought not to let the significance of such a life escape our notice. It is a providential opening through which we can see, if we will, into

HEAVENLY REALITIES.

Such a life was the life of Horace Greeley, at whose funeral rites a nation has so lately mourned. His was emphatically a life of well doing from beginning to end. Not that he was a perfect man; he had his faults as others have, but the general spirit of his life was a spirit of love for his fellow man. He was a good man; he wished to do good and as he had the opportunity he did good to all men. In all that he undertook

HE AMED TO BENEFIT HUMANITY.

Personal motives sometimes may have been mingled with his main desire; no doubt they were; it could hardly have been otherwise; but ambition is laudable when it is subo

in well doing, but rather increased his endeavors to benefit his tellow men, as the day of his life was well high spent, and he left that the night was approaching in which no man can work here

known he was oftener duped and betrayed by those whom he assisted than any other public man. He had a large experience of ingratitude. He knew the baser side of human nature from long contact with it, and yet

BE NEVER LOST HIS FAITH IN GOD or his faith in man. Cheated once, twice, thrice and again, he continued to do good as before, trusting in God to reward his labors, and they are rewarded. He has reaped his harvest. What that harvest is I need not say. It is apparent to all Horace Greeley is richer to-day, immeasurably so, than if he had lived a selfah lile and were still on the earth reveilling in material comforts and filling the throne of a king. Even in his death he triumphed. He died, it is true, in a tragical way. His life was like a tropical day which had no twilight. It burned in all its power and pristine glory up to the time when it suddenly went out in the night of death. We were not looking for such an end. It startled us and shocked us, and yet it was

A GLORIOUS DEATH, for out of the very gloom that surrounded it there came a ray of heavenly light, which was worth all the anguish, all the heart-break, all the bitter disappointments, all the shattered nerves and ruined system, worth all and more, "I know that my Redeemer liveth."

Ah Imy friends, it is a great thing to have said that at such a time and in such a state. When a

deemer liveth."

Ahl my friends, it is a great thing to have said that at such a time and in such a state. When a man dies on a bed of ease, with his mental faculties unimpaired, looking clear-eyed into heavenly realities, with nothing to disturb his soul or district his thoughts from sacred things, it is comparatively a small thing for him to say, "I know my Redeemer liveth." It does not evince a great deal of fatch, but bears witness to a radiant vision. But when a man dies

Of A BROKEN HEART,

vision. But when a man dies
OF A BROKEN HEART,
with his mental faculties obscured and everything
looking dark around him, and still holds on to his
trust in God, and from the depths of his dejection.
cries aloud, "I know that my Redeemer livetin,"
that is iaith, that is victory.
The reverend preacher then brought his discourse to a close in the following manner:—
I would rather die as Horace Greeley died, and
have such obsequies as his, than to live in the
greatest earthly state for one hundred years and
then be buried like one of the old Egyptian kings,
with a pyramid above my head. Let me die the
death of the righteous; let my monument be the
affections of my fellow men, and let my epitaph
be simply that which Mr. Greeley's well might be—
"A friend of humanity, who spent his life in doing
good."

THE SECOND STREET M. E. CHURCH. Horace Greeley-Sermon by the Rev.

Henry Aston.

The Rev. Henry Aston, of the Second street Methodist Episcopal church (near avenue C), took his text last night from Job xix., 25:—"I know that my Redeemer liveth." He said just so soon and wherever the tidings were received that Horace Greeley was dead the heart of humanity was sur charged with grief, and the tongue of the eloquent and the pen of the ready writer sent forth their utterances of sorrow and praise. This whole nation, represented in all its departments, from the President down to the humblest citizen, bowed in reverent homage to the memory and in the presence of this illustrious dead. Amid this outburst of national praise shall we not pause to select some salient points from his history for our emulation ? HIS BELF-RELYANCE

We all can learn from the life of Horace Greeley the lesson of self-reliant energy. The son of a poor New Hampshire farmer, with a scant education he came to New York and started a news paper, failed and failed, until by his persistent energy he gained the apex of journalistic fame and dying, brought the entire civilized world to mourn his loss and bow to do him honor. Young men, let his example inspire you with the same sturdy, selfreliant spirit. There is a law, fixed, unalterable, like that of the Medes and Persians, that man is placed in this world to work out his own destiny, both for time and eternity. Young men, you are called upon in the presence of such a life to cas aside and trample under foot a weak, vacillating spirit and to cultivate a bold, manly, energetic principle of sell-reliance, and you will finally reach the goat of honor and competency. Greeley was in this respect like Luther, who begged crusts of bread in the streets when a boy; like Whitefield, who, when a boy, earned his living as a bootblack; like Bunyan, the tinker, who cried in the streets, "Ketties to mend;" like Mr. Carey, the poor cobler, and alterwards the famous missionary in India bler, and afterwards the famous missionary in India and translator of the Bible; like Wellington, like Lincoln, like Grant. Greeley is worthy to rank Lincoln, like Grant. Greeley is worthy to rank with these master minds in respect to this noble spirit of self-reliance. Greeley evolving from poverty and obscurity without the prestige of wealth, high birth, friends or academic honors, and making circumstances bend to his will, climbing the Alpine mountain of honor until success crowned his endeavor, and he stood confessed one of the greatest in Journalistic fame, and died covered with honor greater than can be won by the Presidency of this glorious Republic.

lorious Republic.
HIS MORAL HEROISM.
Moral heroism in honesty, sobrie glorious Republic.

Moral heroism in honesty, sobriety, patriotism and humanity are other traits of the great man's character, A heroism under the whiriwind of maddening excitement of the fire, smoke, blood and carnage of the battle field passes away as a shadow before the sublimity of a moral heroism, inspiring its subject to do and dare for God and humanity, forming the resolve in the caim, quiet sectusion of the cloister or study. The principles of high-toned morality were embedded in his nature, hence not forced or spasmodic, and as they moved on gathered strength and momentum, moulding, tening and inspiring the nation for the time when it must strike off the shackles of slavery or go under. The nation is indebted to Mr. Greeley and his Tribune under God more than to any one man or force for educating the people and creating the moral sentiment which pressed Mr. Lincoln to sign the proclamation of freedom. He not only crushed slavery, but he also boldy denounced intemperance, dishonesty and dens of infamy. He has stood by the poor to bless and better their condition; in a word, he was eminently a Samaritan, a moral hero.

HIS IMPRESSIVE DEATH.

dition; in a word, he was eminently a Samaritan, a moral hero.

HIS IMPRESSIVE DEATH.

He was not elected to the White House because there was a good man already in it ahead of him, and because many great men have been spoiled when transferred to positions outside of their natural sphere. And now, my young niends, learn this lesson—that in all our defeats and conflicts and triumphs we need a divine helper. Hence in his last hours he turns from all to God and exclaims, "I know that my Redeemer livelt!" What sublimer words could be given to a mortal in the midst of earth's desolations, in the shadow of death, on the verge of eternity!

A week ago yesterday morning as we opened our paper to scan the news the first sentence we read was, "Horace Greeiey is dead." The paper dropped, the heart was appalled, and the soul bowed in grief. But how glad were we to read that he returned to consciousness and strength to say most clearly and impressively, "I know that my Redeemer liveth," and again fell into a stupor and soon after breathed his last. In conclusion, learn from this impressive death—first, the uncertainty of lite; second, the insufficiency of all earthly things to meet the demands of our complex nature, and third, the importance of a preparation for the future.

# LYRIC HALL.

Murder and Hanging-Degrees of Crime-The Proper Degrees of Punishment-Discourse by Rev. O. B. Frothingham. Each succeeding Sabbath, it matters very little what the weather is, finds the same large attendance at Lyric Hall, opposite Reservoir square, on Sixth avenue, to listen to the preaching of Rev. O. B. Frothingham. The large hall was well filled yesterday morning. The subject of the discourse was "Murder and Hanging." Within the past Within the past week, he began, there had been

TWO MEN HUNG. one in Washington, the seat of our national gov ernment, and the other nearer to us, in Brooklyn. Crime was notoriously prevalent in the community. The prisons were filled with men accused of murder. These facts served to make the theme of his present discourse one of great solemnity. The air was full of wild fury springing from wild winds in wild revels—little philosophy, little judgment, less knowledge. A strange leniency had taken the place of the ancient theory. A softness, a compassion, a sympathy, a feeling which makes small moment of the offence, but is all sympathetic for the offender, is now all prevalent. Many consider this in accordance with the teachings of the New

REPENTANCE ON THE GALLOWS
was deemed sincere. Where there was true repentance there was forgiveness. He referred to the instances of forgiveness by Christ as recorded in the New Testament. Jesus was lenient and forgivng : and yet from the burning line of this same Jesus there poured forth the most bitter and scathing anathemas of the hypocritical Jews. All through the New Testament there runs the same strain of moral fidelity. After instancing in St. Paul's epistles the same teachings as those of Jesus Christ, be insisted that here was the basis of

EXCOMMUNICATION

sionally one would fly farther away and live down the cries against him. As early as the fourth

sionally one would fly farther away and live down the cries against him. As carly as the fourth century excommunication is pronounced not only upon violators of the civil law, but upon violators of the ceclesiastical law. Not murderers and theves were punished, but heretics. Men powerful through their wealth might violate any civil law and they were safe, but let them violate some law of the Pope and the ban of excommunication was pronounced against them. No one cared for excommunication now, but underlying is was a thought. This thought is,

WHAT IS CRIME?

A man may be a criminal in the eyes of the law who has done no deed for which his conscience accuses him. The bar before which he stands is not the bar of conscience, but he is tried for violating some statutory enactment. Well they might ask, What is crime? Society makes every man what he is. A man is charged with crime and put in prison. He is sequestered for a time. This is not all; he is made to work. This man is a hero, a felon, a bore. Society cannot do too much to ascertain whether a man is worthy of being returned to its companionship. Suppose the man to be so perverted, so abandoned, so mixed up with foreign ingredients that nothing can be done for him. Then the excommunication is longer. He is a CHILD OF THE FUBLIC.

He is well taken care of. If he goes through his routine of work and does not rebel, he gets along very well. He is sure of his support. He is sure he will not be maltreated. He feels no hunger, he saffers no more repulses, and at length he comes to love his life. He becomes dehumanized. Here it is our present system of prison discipline breaks down. Imprisonment for life is a safety. This is a refuge. This is a plance. The principle of excommunication is universal. There are parties and cliques from which others are excluded. This principle prevals in the professions. It can prevail in States. Benedict Arnold suffered excommunication. Honey is a plance to the prison discred has no punishment. He has no punishment. He has no punishmen

THIRD REFORMED PRESBYTERIAN CHURCH.

The Bible in the Common Schools-Superintendent Weaver's Decision Critically Examined by the Rev. D. McAllister—A Strong Argument.

Yesterday morning in the Third Presbyterian church in Twenty-third street the Rev. D. McAllister preached a learned sermon on the institution of Sunday in place of the Jewish Sabbath. In the evening he spoke at length of the decision of Superintendent Weaver regarding the use of the Bible in the public schools, and he made a very powerful argument on his side of the question. His text was admirably taken from Deuteronomy vi., 6, 7-"These words which I command thee this day shall be in thine heart, and thou shall teach them diligently to thy children." He said :- The question raised is twofold. It is a question of legality and a question of right. The text, with other portions of Scripture, enjoins the duty of State education in the precepts of the divine law. The preceding context gives the moral law of the Ten Commandments. The command then follows. addressed not only to heads of families, but to the Israelitish nation as a nation, "Teach these words diligently to thy children." Here is the nation's duty, and as there is no duty without its right, and no right without its duty, here is the national right to the use of the divine word.

SEVERAL SOLUTIONS IN THE WAY OF COMPROMISE are proposed, such as separate religious instructions, religious instructions and exercises outside of regular hours. But the question narrows itself down at last to this :- Have the Bible and the inndamental, unsectarian principles of Christianity any proper place in the common schools, or must

any proper place in the common schools, or must public school education be completely secularized? In answering this he remarked that.

THE VERY NATURE OF BUCCATION required the use of the Bible and religion. Education is the development of all the laculties of a child. All lexicographers agree here. "Webster's Dictionary" says, "Education is properly to draw forth, and implies not so much the communication of knowledge as the discipline of the intellect, the establishment of the principles and the regulation of the heart." If the State undertakes this work it cannot dispense with the Bible. Hence the fact that the child has a moral and religious nature demands a place in common schools for the Bible and religion.

religion.

It is said by many opponents of the Bible in common schools, We have no objection to religious instruction in itself, but an objection to such instruction by the State. But if the State finds that the children whose moral and religious instruction is children whose moral and religious instruction neglected are the very ones that fill her refor tory institutions and grow up to fill jails, and that there are tens of thousa of such whom no private or Sabath sole efforts can reach, shall she be debarred fidoing what alone will meet the requirements of case? If the State has the right to use the B and the great principles of the Christian religioner reformatories as a remedial measure, who sedeny her right to use the Bame means for preving crime?

SECULAR CONSTRUCTION

and the great principles of the Christian religion in her reformatories as a remedial measure, who shall deny her right to use the same means for preventing crime?

SECULAR CONSTRUCTION

practically leads to infidel and atheistic instruction. It is not so meant by many. They seem to think there is neutral ground. But there is not. Mr. Beecher says that our common schools do not teach agriculture, but they are not therefore antiagricultural; so if they do not use the Bible and religion they are not therefore hostile to the Bible and religion they are not therefore hostile to the Bible and religion. But this is a fallacy of not sufficiently careful thinking. Agriculture is an interest specially of a few. It is not common to the whole people, and therefore has no proper place in common schools. A knowledge of agriculture is not needed by the merchant or the mechanic. But instruction in the Bible and religion is needed by ail. And if the State teaches at all she must be for or against them. All truths are related. Truth is a unit, if the State teaches astronomy and takes that branch of knowledge out of its true relations to God as Creator and Upholder of the world; if it tells its scholars of suns and systems, and dare not tell who made them, it is hostile in its instructions to the Bible and Christianity. So if in the simplest reading lesson it defines words such as "wrong," "just," "right," it must have some ethical standard. If it takes Webster, he defines "right" to be "according to the will of God." His Dictionary is full of the Bible and the Christian religion, and whoever favors the expulsion of the Bible on the ground that State education must be made purely secular, must logically favor also the expulsion of the Christian religion.

And now as to the legality of the Bible in our schools. Superintendent Weaver affirms that there is no legal basis for its use in what is properly the system of the State. Let us see

A LITTLE OF HISTORY.

In 1805 was passed the law of incorporation of the Free School Society o

ligion and learning throughout the country." It need not be added that their plan found place for the Bible; and now

POR SIXTY YEARS

the Bible has been legally used. What is the reason for declaring it lilegal? The truth is just here. It is maintained by many that the theory of government to be carried out is, government has nothing to do with religion. Therefore the Bible and religion must be thrown out of all our public schools. But, as has been seen, if government teaches at all; if it instructs children in astronomy, definitions of words, and particularly in history, it must touch religion. Government has to do with religion in many ways, as a matter of fact. It has Sabbath laws, Christian chaplains for Congress, State Legislatures, the army, navy and militia, and for prisons and asylums, public days of fasting and thankagiving. But, it is urged again, all these, together with the Bible in the schools, are incomment with the written compact by which we agree to govern ourselves as a nation. The Bible must go out of the schools, and everything in which government is connected.

it must, Christian citizens must say, instead of thrusting the Bible out of our common schools to make them conform to the constitution, we must insert an acknowledgment of God and His Bible in the constitution to make it conform to the common schools.

### DR. CROSBY'S CHURCH.

Progress of Missions in Africa-Lecture by Dr. Pinney-Stanley Sustained. Rev. Dr. Pinney, who has during the past forty

years visited Africa five times, lectured last even ing in Dr. Crosby's church, corner of Fourth avenue and Twenty-second street, on the "Progress of Christian Missions in Africa." The church was christian missions in Africa." The church was filled with a highly intellectual audience, who listened courteously to the rare treat that was presented. Among those who were present was Mr. Henry M. Stanley, the distinguished African explorer, who, in company with one or two literary celebrities, occupied one of the back seats. The fact was unknown to the congregation and also to the lecturer, who was not introduced to Mr. Stanley until the conclusion of the discourse. A large map of Africa was placed in the rear of the pulpit, to which frequent reference was made by Dr. Pinney. THE PROGRESS OF THE MISSIONS IN AFRICA for the past firty years was graphically sketched, and the work done in Madagascar, Egypt, Zula, Cape of Good Hope, Gaooon, Zoraba, Liberia and Sierra Leone hastily traced. In concluding his lecture, which was very lengthy, Dr. Pinney referred to Dr. Livingstone and gave an account of the services he had performed in the cause of Christianity in Africa, referring particularly to his efforts for the suppression of the slave trade. In conclusion he sudd, "I have been frequently asked the question "IS DR. LIVINGSTONE STILL ALIVE." and I unhesitatingly answer "Yes." I could give you my reasons for both those beliefs, but the time is too far advanced. If I cam get an audience together on a week night I will give a discourse upon African discoveries, and narrate what has been done in the way of travel from the days of Mungo Park down to those of Livingstone and Stanley. filled with a highly intellectual audience, who lis-

## BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

Mr. Beecher Preaches on the Council at Jerusalem and Compares It with the Recent Installation of the Rev. George H. Hepworth-What This New Departure in Church Councils Means.

Mr. Beecher preached yesterday morning to a very large congregation. The subject of the sermon was suggested, he said, by the recent installation of George H. Hepworth as paster of the Church of the Disciples, and the text selected was lengthy passage from Acts XXI., 17-26-"And when we were come to Jerusalem the brethren received us gladly. And the day following Paul went in with us unto James, and all the elders were present, and when he saluted them he declared particularly what things God hath wrought among the

Gentiles by his ministry."

Mr. Beecher said that he had selected this subject for his morning discourse because there had been during the last week a council held in New York for the installation of the Rev. George H. Hepworth; and it resembled very much the councit at Jerusalem. The council was called so that there might be given to Mr. Hepworth what might be called clearing papers to go forth in the churches. It would be well, perhaps, to describe what was meant by a council. Almost all ecclesiastical denominations had them. By the Presbyterians their councils were known as Presbyteries; by the Dutch Reformers as Synods; in the Congregational churches a council was called informally of the

councils were known as Presbyteries; by the Dutch Reformers as Synods; in the Congregational churches a council was called informally of the neighboring churches, the distinctive congregation recognizing it as a deliberate body only, and not as carrying with it any authority.

THE COUNCIL THAT WAS CALLED IN NEW YORK was peculiar in this respect, that it was maile up of ministers of various denominations, namely, the Episcopal Church, the Methodist Church, the Presbyterian Church, the Dutch Reformed Church, the Hispitst Church, the Dutch Reformed Church, the Baptist Church and the Congregational churches. All these were represented in this council. Mr. Beecher named the representative clergy who were present, commenting upon their reputation for orthodoxy, and, alluding to their standing in the Church, Mr. Beecher said that he well recollected the time when such a thing as this would be impossible. He remembered the time when to see the minister of another denomination present was to make of him a target to shoot at, and when it was your duty to immediately show your accuracy by showing other people's inaccuracy. There was a memorableness about this council, too, from the place in which it was held. It was held in the old Brick church, or the old church in a new brick—a church that had been made memorable by the ministrations of Dr. Gardiner Spring. Then Mr. Beecher Inquired who this man was whose orthodoxy was endorsed. It was George Hepworth, a man born in New England of UNITAMIAN PARENTS, and who had been pastor of the Church of the Messiah, and had left it for the Congregational Church. There was also another remarkable circumstance a little remote from the immediate occasion, and it was this, that Mr. Henry Powers, formerly a Congregational minister in Brooklyn, was now the pastor of the church that Mr. Hepworth had left. There was much significance in that, but it could only be hinted at and not commented as to his faith at the council—Mr. Beecher said he had been told by those who were present—did not giv

them of his own experience, of the develo

statement of his theological views, but he did tell them of his own experience, or the development of that growth of grace in his soul, that all these examiners knew to be their own experience and that should be the experience of all men who nreach the gospel. All this was given, not in a dogmatical form, but with great freedom and simplicity. Mr. Hepworth was accepted by this council with great cordiality and unanimity, voted to a seat with them, and "ad made good his purification, and the occasion was shown to be a very blessed one. Now what was the inference of all this? Well, first the growth, under Divine Providence, of the spirit of charity, rather than the spirit of repulsion. Second,

THE GROUNDS

on which this candidate was accepted were not on views of theology, except that all theology lies under all feeling. The counsel required just what the counsel required of Paul, namely—was this man moved towards God by the same spirit that we were? The unanimity of the council was remarkable, because they did not give up their views of theology. Mr. Hepworth's experience, given in that mild, amber light of thought, did not prevent. Sharp, outlined form of faith. The old and new theology claimed its own right of assertion, but still they voted for this man, though his sweep of theology did not probably jump within the range of any one of them. Mr. Beecher said that he should consider a council that came together that said or thought that it did not matter what you believed a very dangerous council. Every man who has the faculty of thinking clearly and sharply ought to define his faith and have a creed. But what was needful was that when such men came together they should hold their truth in love and preserve their own faith to their own conscience.

The concluding sentences of the discourse was a peroration on the advance of Christianity and the ultimate restoration and salvation of markind.

NEW UNITARIAN CHAPEL

Sermon by the Rev. Dr. Chadwick-Horace Greeley-The Lessons Taught by His Life-A Touching Tribute to the Memory of the Dead Philosopher.

A large and fashionable congregation assemble in the new Unitarian chapel, corner Clinton and Congress streets, Brooklyn, yesterday forenoon, it having been announced that the Rev. Dr. Chadwick would preach upon "Lessons From the Life of Horace Greeley." The reading desk was draped in mourning and covered with flowers, a cross of tube roses being in front. At the conclusion of the usual exercises, which included the beautiful anthem, "Angels Ever Bright and Fair," admirably rendered by the soprano of the choir, Dr. Chadwick said he would take his text from Acts, it., 29:-"Brethren, let me freely speak unto you of the pa-

The preacher commenced his discourse by allud-

that had manifested itself in regard to Mr. Gree-ley's sudden demise, especially among those who were opposed to him in politics. This was a conclusive proof that it was not the man, but the cause which they mistrusted. The apothogm, "De mortuis nil nist bonum," had been fully acted up to in this present case. In life the dead philoso pher was blackened and defamed. his detamers live yet, but they now combine to applaud the merits of the man whom, when he was nilve, they loved to villify. The question naturally arose whether it would not be better to sacrifice partizanship than blacken the character of a zanship than blacken the character of a good man, though an opponent. The late Mr. Greeley's character had been fearfully assailed; he could not breathe this stinning air of slander; his nature was too fine, and the iron entered into his soal. It will be long before there is such another heart as his to would and it would be well for all to practise virtue until that time arrives. Dr. Chadwick went on to speak of the vast changes among nations during the last decade, the wonderful march of progress and the apathy with which things are recognized by us. It seems to us as nothing new, but our children children will read and think that these were great.

CONTINUED ON NINTH PAGE.